If it concerns the parents of a third person, the term used is usually //(e)ĩb di //gũʃb (respectively -s) or //(e)ĩb di ĩʃb (respectively -s), i.e. his father (respectively his mother). 601

Without breaking the above-mentioned rules, the following expressions that I also heard frequently are correct: sa //gũʃb, sa ĩʃb, thy father and correspondingly thy mother. Further I heard (e)ĩb di dāb(ais), his father (his mother).

The stepmother is °õ!gãʃ//gũʃs, i.e. "the mother who stands behind the one who bore the child."

The designation °abo·b for the father I found only in the language of the folktales, never in conversation.

c) I noticed a great variety of addresses used between siblings. At first I thought I was hearing terms of endearment or teasing names. But when I sought to determine their meaning, I came upon rigid norms which indicate the Hottentots' strong sense of age rank even within the sibling circle (!gãb, -s, -n = brother, sister, siblings); it is the exclusive privilege of the older siblings to call the younger ones by name. The younger siblings designate the oldest sister, the person who commands the most respect among the siblings, as °ausis (3. f.), when speaking to her or about her. The next oldest one or ones are called °irō·s (3. st.). The younger siblings address the oldest brother as °a·budib. The next oldest one or ones are called °bi·dirob. [561]

d) I have been able to find out the least about the in-law relationships. The relationship of the four in-laws to their married children is the same in address as it is between parents and children; they use the second person singular. The in-laws are called /uʃi·b and /uʃi·s in the third person.

The wife is called °!oaras in address by her husband's relatives or when she is spoken about in the third person. By all the feminine relatives of her husband, with the exception of her mother-in-law, without consideration for differences in age, she is called χaɛ.s.

[302] /u·ʃiaob means brother-in-law. In the word /u·ʃigukχa, that is used to designate two brothers-in-law, the reciprocal particle, -gu, seems to express the equality of rank between the two in relation to each other and the onesided relationship of respect for the parents-in-law.

Some light on the position of the brother-in-law in the family is shed by the phrase with which the Hottentot occasionally appeases a whirlwind: "/uʃiaob //goɛ!" Just as one does not make the children cry in the presence of the brother-in-law by spanking them and does 784 789

not quarrel, but behaves properly, so the wind is warned not to throw the objects around so wildly that it has seized: "The brother-in-law is there!"

e) Nephews and cousins (direct and by marriage). The relationship of the children to the siblings and brothers-in-law of their parents is regulated in the following way. The children are called by name by them, but the children use others words in address as well as in conversation.

1. They call the older brother of the father and the husband of the mother's older sister °gai·dāb, i.e. literally "great (or old) father."

2. They call the younger brother of the father and the husband of the mother's younger sister °dā·daro·b, i.e. "little father" (-ro is a diminutive particle).

3. They call the elder sister of the father °mĩgyi·s.

4. They call the younger sister of the father °mĩ·gyiro·s.

5. They call the older brother of the mother and the husband of the father's older sister °o·meb.

6. They call the younger brother of the mother °o·mero·b; the husband of the father's younger sister o·meda·b.

7. They call the older sister of the mother °ais gais or °gai mās, i.e. as in No. 1, "great mother."

8. They call the younger sister of the mother °ai·ros or °ma·maros, i.e. "little mother."

The male Hottentot calls only the children of his sister nephew and niece, //nu/ri·b, -s. A female Hottentot has no //nu/ri·b or //nu/ri·s. There is no word to designate the children of her siblings. The way the children refer to her has been mentioned above.

Children of siblings address each other in the manner mentioned above for siblings. Only in one case did I see the terms of respect omitted between the children of two brothers.

[303] Between a woman's children and her brothers there is a relationship that (aside from the ties between parents and children) is considered by the Hottentots, the closest that can exist between two related generations. Whether this relationship has a background connected with the rights of inheritance I was not able to establish. I believe not. Whatever it is -- a naive, sympathetic rapprochement between the mother's brother and his nephews sometimes expressed by the uncle's consciousness of his duty to love the children of his sister, sometimes by the children's friendly feelings of dependence on the

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formerly a ewe was specially slaughtered for the occasion. This cooking is the first done on the fire since the girl entered the *kharu oms*. The *aba tarás* must hold her hand as she takes the pot, and aid her with everything she does. Soot from the pot is put on her forehead, and together the old woman and she eat a piece of meat prepared apart from the rest. So she is made free to cook and prepare a meal once more.[1] Then the *aba tarás* takes the fire, ashes and all, and dumps it far from the hut. She next sprinkles fresh sand on the hearth, and lays a new fire, which must not be lit from another, as is usually done when a fire goes out, but with flint or matches; originally no doubt the firesticks would have been used. The fire thus lit is no longer */nau*.

The girl is now ready to receive visitors as an *oaxais*, a young marriageable woman. All her relatives and friends pour in, each with some present of beads, or earrings, or other finery. A great deal of this is only lent, and is returned later. The girl shines with clear, well-greased skin, she is scented all over with the *buchu* she and her friends have ground, her face is painted in various curious patterns with red and white mineral powder mixed with fat, and her body is loaded with the presents. Then the young boys, even up to sixteen years of age and more, come into the hut from which they have hitherto been excluded, and go up to the newly-made *oaxais*. She takes her "powder-puff" full of *buchu*, and with it rubs each of them on his testicles. This ensures fertility and is a protection against sexual diseases. This particular rite seems to be dying out, and nowadays is accounted for by the saying that until the boys have been rubbed in this way it is too dangerous for them to eat any of the meat prepared for the girl. In consequence the younger boys especially go in eagerly, so that they may join in the feast!

The feasting reaches its climax this day. Female animals, both ewes and heifers, are killed, cooked, and eaten, and everybody, men and women, boys and girls alike, joins in this "feast of rejoicing". Hahn states that when the relatives appear for this final feast, the girl's nearest male relative (usually the eldest unmarried cousin) takes the fat of one of the heifers, hangs it over her head, and wishes that she

[1] The description of this part of the ceremony is taken from the version given by Mrs. Hoernlé in her more recent account ("Social Value of Water," 524). In the earlier version ("Conception of Isaas," 72), she says that the cleansing of the girl and the change of clothing is made in front of the */nau* fire, i.e. in the outer hut, and goes on to say: "Meanwhile, a ewe has been slaughtered, and one of the hind legs is given to the *aba tarás*. This she must now cook on the fire in the house. . . . When the meat is cooked, it is eaten by the *aba tarás* and other women who, like her, are past childbearing. No one else touches it."

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not touch cold water. It is only certain women who are said to be */khai /na*, forbidden or dangerous, who cannot do these things; and a sure way of finding out is to take a woman along the seashore when first she menstruates. The sea, as the greatest accumulation of cold water, is very dangerous for people in an unstable condition. If the woman is */khai /na*, it will rush in towards her, and she will have to take great care not to be drawn in. The woman to whom this happens must not dare to do anything during her period, for she would be a danger to all who touched her food or the milk she had milked.[1]

A similar discrimination is implied in Vedder's account of the girls' puberty rites among the inland Naman. During her seclusion, he says, the girl is given fresh cow's milk to drink. This milk must come from a cow that has its first calf. If the cow does not die during the days of the menstruation, or if it does not get ill, the girl is harmless. But if it should die, this is proof that the girl possesses special powers, and she dare not again drink milk from the herd during her period, lest she imperil the animals. The menstrual blood of such a girl, he adds, is looked upon as an effective poison, which, when dry, is rubbed from her clothes and mixed with the food of enemies in order to kill them. The blood of a harmless girl, on the other hand, is used as medicine for sexual diseases amongst men.[2]

Of the girls' puberty rites among the other Hottentot peoples we have no adequate description. That they existed, however, is shown by Barrow's statement that although by his time many of the ancient usages of the Cape and Eastern Hottentots had ceased to exist, "one custom still remained, which seemed to be pretty generally observed: this was that of shaving the heads of young girls as soon as the first symptoms of maturity began to appear; at the same time, all the ornaments worn on the neck, legs, and arms are removed, and the body for once in their life clean washed and scoured; and during the continuance of the periodical symptoms, they are restricted to a milk diet, and not suffered to mix in the company of men."[3]

Kolb, writing nearly a century earlier of the Cape Hottentots, makes no mention at all of any special usages connected with a girl's first period, but refers several times to the fact that menstruating women were to avoid the company of men. A husband, for example, might not have sexual intercourse with his wife during her periods, or even eat with her, otherwise he would become unclean and have to purify himself by slaughtering an ox for an *andersmachen* in which

[1] Ibid., 525. [2] "The Nama," 136. [3] *Travels in S. Africa*, 2nd ed., i, 114.

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rest along a route well known to them; and then, joined by several more horsemen and the bulk of the men on foot, the cattle were escorted in forced marches by the most direct route to Hoornkranz, the headquarters of the tribe. Most of the horsemen remained behind to keep back the OvaHerero who in the meanwhile had gathered together. In regulating these retirements Hendrik was a real master, and he seldom made a mistake. If there was a biggish village in the vicinity, he would keep its inhabitants engaged until he knew that the stolen cattle had been driven far ahead; then he disappeared as swiftly as he had descended, and he always flung obstacles in the way of pursuit.

In retreat small parties were often posted at various spots to check the advance of the enemy; or, if the country was flat, the grass was set on fire, and the men disappeared behind the clouds of smoke. There was no orderly withdrawal. After a defeat the troops would scatter apart, to come together again later in small bands. The appointed place of assembly was not directly in line with the scene of battle, but to the side, sometimes even to the rear of the enemy. Their knowledge of the place and their colour, as well as their swiftness on horse or on foot, enabled the Hottentots to find security; sometimes they even hid in the immediate vicinity, and they always, if possible, fled over stony ground, so as to avoid leaving tracks. At best the enemy might see in the distance horsemen and those on foot scattered over a wide surface between bushes and rocks; almost immediately afterwards all had disappeared, and effective pursuit was seldom possible.

Of the special usages connected with warfare, only a few isolated facts have been recorded. These almost all relate to what may be loosely termed war magic. "If a party goes out on warlike expeditions," says Hahn, "a crow's heart is burned and pounded and loaded into a gun. The gun is fired into the air, and they believe that as this powdered heart is blown into the air, in the same manner their enemies will fly and become faint-hearted, and they will disperse like timid crows." Elsewhere he mentions that the Korana have certain roots which they use as amulets. If a commando goes out, every man will put such roots into his pockets and into the pouch where he carries his bullets, believing that the arrows or bullets of the enemy will then have no effect, whereas his own will invariably prove destructive. Also, if they have carried off much booty, or stolen cattle of the enemy, they light these roots, and say: "We thank thee, our grandfather's root, that thou hast given us cattle to eat.

726 789 Let the enemy sleep, and lead him on the wrong track, that he may not follow us until we have safely escaped." Schultze mentions another practice, which almost seems to be a fragment of what may have been a developed ceremonial performed preparatory to a warlike expedition. To steel himself to his bloody work, he says, any man who has not yet killed an enemy must drink the blood of a slaughtered animal before going out against the foe.[1]

726 787 Omens enter very largely into the life of the warrior. Sudden ringing of the ears or the flying of an insect into one's mouth is a sign of misfortune. A halo round the moon signifies that somewhere a decisive battle has been fought and the cattle of the vanquished [821] driven off.[2] The eclipse of the moon is always considered a bad omen. Hunting parties or an expedition of war will certainly return home. *//Gaunabi ge dahe ha*, they say, " we are overpowered by *//Gauna* "; and they commence to cry aloud, *torob ni ha, //o ge ni*, " war is approaching, we are going to die." [3] Dreams are usually regarded as of great import, and the faculty of seeing in them the future or events taking place at a great distance has driven many Hottentot [643] leaders into taking a decisive step. Hendrik Witbooi, perhaps the greatest of the Nama warrior chiefs, is said to have first received the idea of making himself the dominant native chief in South-West Africa, an idea which he strenuously strove to convert into reality, through a vision in which he saw all the Hottentot tribes united into one nation under his leadership, fighting against and annihilating the OvaHerero.[4]

727 554 One other practice is mentioned by Hahn, which hints at something similar to the rites formerly observed in connection with big game hunting, but of which there is unfortunately no further information. " Bravery was highly admired," he says, " and girls used to meet the victorious heroes who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. [304] The priest or *!gaiaob* cut certain marks on the chest of the brave man with a flint (*sic*) stone, and he received then on such an occasion a cognomen as *Xama-!gamteb*, Lion-killer, *//Otsātamab*, The One who cannot die, *Aogu-//ōb*, Destroyer of heroes, etc." Names of places and rivers up to this day, he adds, tell us of battles once fought, such as *!Khami* and *!Khams*, Battlefield; *!Kho-//oa-tes*, " You cannot catch me "; *!Khotoas*, the one last caught; *!Kxĭxas*, peace; and *!Huritamas*, " I am not afraid." [5]

[1] Hahn, *Tsuni-//Goam*, 90, 82; Schultze, op. cit., 339. [2] Schultze, loc. cit.
[3] Hahn, op. cit., 89. [4] Schultze, loc. cit.; Krefi, " The Diary of Hendrik Witbooi," 52.
[5] Op. cit., 23–4.

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the chief will therefore order him to be deprived of all his power. He is taken to the nearest pool of water and ducked completely. His power, residing in his body dirt, oozes away from him into the water, as it were, and he is an ordinary man once more! Mrs. Hoernlé states that she knows of two instances in which this course was adopted.

In the same way, the medicines of the */gai aob* can also be rendered innocuous by immersion in cold water. Mrs. Hoernlé records the case of a girl who had been bewitched and who nearly died as a result. She was finally cured by the medicine which is all powerful against all witchcraft methods. "This is the *//a /naip*, the kidney of a species of jackal, which has a smell so strong and penetrating that it is too much even for any */gei* medicine. When this was given to the girl, she vomited and brought up the little */gei* sticks and leaves which had been doing all the mischief. The mother showed these sticks and leaves to some old men who took them all away and threw them into cold water, so that their power was gone for ever."[1] Here we have another instance of the protective value of water, to which attention has already been drawn.

It is difficult to determine what other regular functions the */gai aob* has apart from the curing, or causing, of disease. Hahn speaks as if the */gai aob* formerly officiated at the boys' puberty ceremony, at the reception of warriors returning home after battle, and at the slaughtering of a cow or sheep "as an offering to the deceased or to the Supreme Being"[2]; but he gives no further details and there is no other statement definitely connecting the */gai aob* with these rites.

Elsewhere Hahn mentions "a class of sorcerers" chiefly occupied in making rain, "who in former times must have been very numerous, but since the introduction of Christianity are only met here and there on the kraals of the heathen tribes."[3] "Having a great practical knowledge of the meteorology of their country," he says, "they pretend to have power over the clouds and to bind them. Thus they sprinkle their urine into a burning fire, being convinced that it soon will rain. They also cut the nails of their fingers, and throw them into the fire for the same purpose. They catch a kind of caprimulgus (*/ga//goab*), and burn the bird to ashes, which are strewn about, in order to produce clouds and ashes. These sorcerers naturally take good care not to display their tricks of witchcraft if there are, according to their own practical experience, no sufficient indications

[1] "Social Value of Water," 521. Op. cit., 23, 24. [3] Ibid., 83.

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789 791 of certain rain." He does not state who these "sorcerers" are, nor does he suggest any connection between them and the rain-making ceremonies previously described, so that although there seem to have been among the Hottentots special rain magicians, we cannot identify them with certainty or link them up with the */gai aogu*, the known workers in magic.

787 791 From Schultze's brief account of Hottentot magic, it appears that the */gai aogu* are also diviners.[1] A thread is inserted into the fat in the medicine horn. The projecting end is set alight and held against the wind, and the direction in which the smoke blows tells the distressed inquirer where he must seek his strayed cattle or lost companion. If he still wishes to overtake his comrade on the way, a knot is tied in the thread and the projecting end set alight. Then, just as the flame is checked or extinguished on the knot, so will his comrade halt on the march until he comes up.

787 Other methods of divination are also employed by the Hottentots, but there is nothing to connect them certainly with the */gai aogu*. One of these we have already met with in connection with the conduct of judicial trials, where as a last resort the diviner is called in with his beaded strips of leather to ascertain who is the real culprit. The method there described is found also among the OvaHerero and the Bergdama, and may have been taken over from one of these peoples, although this cannot be definitely asserted. Another method of divination, described to Mrs. Hoernlé, was done for a Hottentot, but by a Bergdama. The chief Christian Goliath of the Berseba Hottentots, Mrs. Hoernlé's informant, said that he had lost a mug and called in this Bergdama man to find out who had taken it. The man had three iron beads which he threw three times upon the ground. Each time one of the beads rolled in the direction of a certain hut, and when this hut was searched the mug was found there! Here, it will be noticed, an expert from another people was called in; and Mrs. Hoernlé is inclined to believe that this may have been the case in most of the instances of divination by means of bone or bead throwing reported of the Hottentots. All her Nama informants denied that they themselves practised divination in this way.[2]

Kolb describes on hearsay a form of divination which he says was practised by the Cape Hottentots in cases of illness where medical treatment seemed to be of no benefit. A sheep was carefully flayed alive in such a way as to avoid excessive bleeding; if it then moved

[1] Loc. cit. [2] Communicated by letter, 25-9-1924.

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There is some mention also of prophets or seers, *gabo aogu*, among the Naman. These people, says Hahn,[1] "could tell to new-born children as well as to heroes their fate, and this important institution was in the hands of the greatest and most respected old men of the clan." It is probable that the "old men good at prophesying" referred to by Mrs. Hoernlé in her description of the annual rain ceremony, are these *gabo aogu*, but this is not clearly indicated. Otherwise we have no information at all about the functions of these seers.

The wearing of various kinds of amulets, it may finally be noted, is by no means uncommon. Graevenbroeck as far back as 1695 mentions that the Cape Hottentots often carried round their necks small pieces of wood about the thickness of a finger, which they believed would protect them at night from all danger when out in the open veld.[2] And Wikar noted[3] that among the Naman the magicians sold to the people all sorts of little pieces of wood to protect them against harm and disease, as well as against other dangers to men and cattle. These sticks were to be burned or rubbed on the body. He describes one type used in case of danger in war. The fortunate possessor scraped it on his foot and on his body, and then could run so fast that he could not be overtaken!

Even at the present time, as we have previously seen, herdsmen and warriors, as well as others, use similar pieces of wood, fangs, beads, pieces of scaly skin, etc., which are believed to ward off all dangers, maintain health or deliver the possessor from evil. As a rule such objects are worn at the breast on a thin leather strap; very often they may be tied on the painful part of the body, and are then simply called "medicine". When circumstances demand it, they prepare these amulets themselves, but, observes Vedder, they have so little confidence in their own art that they would rather purchase them from the OvaMbo, OvaHerero, Bergdama, and especially the Bushmen.[4]

The respect for the magical powers of other peoples, indicated in the case both of the amulets and of divination, was also observed by Wikar among the Naman towards the end of the eighteenth century. He says that they feared both the Bergdama and the BeChwana as powerful wizards. "I asked them if they had already had proof of the witchcraft of the BeChwana. They replied that in earlier times their forefathers had stolen cattle from the BeChwana, but while on the way home had been bewitched, so that they became mad, and

[1] Op. cit., 24. [3] Op. cit., 367.
[2] Op. cit., 123. [4] Op. cit., 134.

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752 278 a solution of tobacco juice diluted in water as an emetic. Tobacco juice taken from the stem of the pipe may also be rubbed into the bite or into a cut made near it, and Schultze seems to think that this really may be an effective antidote. Another favourite remedy is white [825] potassium chlorate, in the form of the inspissated urine and faeces of the dassie purified by the action of the atmosphere, which is rubbed into scarified snake bites and scorpion stings.

752 The immunization against snake bite reported of the Bushmen is also practised by the Hottentots.[1] One of Laidler's informants, the "poison doctor" for the northern parts of Little Namaqualand, learned his profession from his father, who in his turn had been similarly taught. He stated that when he was a boy—and to begin with the boy must have a good constitution—his father made two small cuts above the elbow of each arm, into which he rubbed a small portion of the dried venom of the cobra and night adder. Two weeks later his father prepared a lump of venom containing several varieties, and gave him a piece to hold upon his tongue until he felt "funny and shivery". This was repeated twice weekly. Then he was given a piece to swallow. The dose was increased daily until it reached the size of a pin's head, and this dose the informant was still taking every day. The only venom not used in this process was that of the puff- [159] adder, which his father told him rotted the flesh. Men immunized in this way are known as */aob/gu aon*, snake-bite men, and they treat others bitten by snakes. Apart from the regular antidotes and cures already mentioned, they often use the perspiration from their body and clothing, either rubbing it into small cuts made near the bite or mixing it with water which the patient is required to drink. This form of treatment is, of course, reminiscent of that employed in the *!op* diseases.

278 For internal and certain other troubles the Hottentots use a great 789 variety of herbs and roots. When any of the roots considered really powerful medicines are dug from the ground, states Mrs. Hoernlé,[2] something has to be given in return, otherwise the root will not act, and similarly when it is passed from person to person a present must also be given. When taking the root, one addresses it with the words: "Ah, there I have dug this, and if you don't help me, [823] harming me rather, I shall throw you into cold water"—another instance, it will be noted, of the protective power of water. Elsewhere Mrs. Hoernlé mentions, by way of example, that the root used in

[1] Laidler, op. cit., 438–9; Schultze, loc. cit.
[2] "Social Value of Water among the Namas," 321.

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treating lupus, and consequently known as */nomi heip*, "lupus stick," must be treated with great deference. "When a person comes to the bush, before digging he must put down a bracelet, a bead, or some little thing. If he fails to do so, the root will simply disappear. Later, if he divides it among his friends, the same process takes place; each must give some little thing for the piece received. I was warned to do the same lest all the virtue leave the root, even if it did not wholly disappear."[1]

Laidler has described at some length the herbal lore of the half-breed Naman of Little Namaqualand.[2] From the details he gives it appears that the principal ailments treated with herbs and roots are internal pains and fevers, classed together, he says, as "fires", and distinguished only by locality, certain women's troubles, flatulence as an entity, diarrhœa, and, among the accidental injuries, burns. In anæmias and weaknesses red substances are used, such as *Pelargonium anceps*, and repeated doses are given during fevers. They are employed, several of his informants stated, because they are red, and the blood is red, and, therefore, they strengthen the blood; and, of course, when grown on red ground their value as drugs is increased enormously! All such red materials when used and finished with must be disposed of carefully, because good stuff must never be thrown away. *Sutherlandia frutescens*, another red plant, was formerly used in decoction for washing wounds, and given as drink for fevers; nowadays it is used for consumption, chicken-pox, etc. *Eriospermum latifolium*, a red tuber, rasped up raw, is considered a good poultice on bruises and cuts, and here again the colour appears to have been the chief attraction. Other decoctions for coughs and colds and fevers are made from the leaves of various Sages (*Salvia sp.*), as well as from the leaves of one species of wild olive, which are administered in any cold or fever, from a common cold to typhoid. Other wild olives are used as sweating draughts, as is also *Grassula lycopodioides*.

Another species of wild olive is used in decoction of leaves for dropsy, flatulence, and pains in the stomach, as a lotion for sores, and the leaves are also used as a plaster. Pains in the stomach are also treated with decoctions of *Eriocephalus umbellatatus*, or of the powdered and boiled root of *Royena pallens*; pains in the back are treated with *Boscia fœtida*; and shooting pains with *Passerina filiformis* or *Berkheya sp.* For toothache the people chew the alkaline

[1] "Conception of Ions among the Hottentots," 79.
[2] Op. cit., 494-5, 499-6; cf. for the Nauman of S.W.A., Schultze, op. cit., 123 ff., Nolte, op. cit., 650-2.

strange clicks and other sounds were mostly by means of the letters of the Latin alphabet without the aid of new signs. One who knows the Nama language is still able to find his way in spite of the fact that their way of writing now bears the character of the Dutch, then the French and again the German spelling.

2. Dango or Damoh is evidently an attempt to spell the word //Gaunab. //Gaunab still represents an evil spirit amongst the Nama to-day. This name is used for "devil" in the Christian literature of the Nama. But it is not impossible that this name could have been the name of their God, as the Bergdama, who adopted the Hottentot language when they were their servants, still call the Supreme Being //Gamab, and the Bushmen of the Saan tribe who stand in close relation to the Hottentots, as far as physical structure and language are concerned, call God //Gaunab. It might be due to the influence of Christian ideas that the heathen god of the Hottentots was re-named "devil," which is quite in line with the missionary and generally Christian views of the time. But Khouron seems to be an attempt to write the Nama word !Khub in French spelling. This word means "Master" in its broadest sense, and it is still the common custom to call God by this name.

Tiqua, Tuqua, Tui-Lqua, Cukoab, etc., is nothing else but Tsui-//Goab, which to-day is still much used and well-known in exclamations and oaths. This word must be translated by "wounded knee," and reminds us of an old tribal hero, known by many African tribes, who was wounded in his knee in a struggle against an enemy. Huma evidently means the cloudless sky and Summa or Somsoma will then be the Shadow which they still fear to this day.

3. Out of this confusion of old reports the name Tsui-//Goab=wounded knee, needs special mentioning. Myth has made this tribal hero a god, probably attributing to him the qualities of //Gamab=the devil. He is ubiquitous and they take oaths by him, thereby signifying that they regard him as a moral being which averts evil; health and recovery of health are due to him, and when taken by sudden surprise they are accustomed to use his name in the form of the exclamation "Tsui-//Goatse!". Amongst the Koranna the tradition still is that Tsui-//Goab has been a renowned chief of their tribe.

On certain occasions Tsui-//Goab is worshipped openly. The prayers to him point out plainly that he is regarded as the God of the rain-giving clouds and of the food-producing fields.

If the rain stayed away for a long time they tried to bring it about magically by the following process. A cattle-owner would give a pregnant cow, which had never had a calf before, to be slaughtered. The blood was caught up and the meat cooked in large earthen pots. This being done the

owner of the cow would come up to the still blazing fire and pour both the meat-soup and the blood into it in order to extinguish it. Whilst doing this he would pray:—

My Tsui-//Goatse,
Let the clouds rain,
So that we can live joyfully;
Let the field-food grow,
So that we can find onions.

A long prayer which was said at similar occasions or was sung at their dances has been preserved by Th. Hahn and has the following wording more or less:—

Oh, Tsui-//Goab,
Thou, father of our fathers,
Thou, our father,
Let the clouds rain
That the herds may thrive,
That we may also thrive.
We have become so weak—
Weak from much of thirst,
Weak from much of hunger.
Let us roast field-food.
Thou are, aye, our father,
Our fathers' father;
Tsui-//Goab is they name.
That we may thank thee,
To thee our offers bring.
To thee, father of our fathers,
To thee, the most high,
To thee, oh Tsui-//Goab, thou.

It must be added that these same prayers, with almost the same wording without naming Tsui-//Goab are used by the Bergdama, when they pray to their father, as well as by the Bushmen of the Hei-//om tribe when approaching their god //Gauhab. This new hypothesis that Tsui-//Goab was originally not a divine being but has only become so later, the qualities of //Gauab having been attributed to him, who was afterwards regarded as the devil by them, seems to be noteworthy. It would, however, be very difficult to prove this as more than a mere probability.

4. Though the figure of Tsui-//Goab is endowed with a certain amount of sublimity and solemnity in the consciousness of the Nama, the same cannot be said of another famous mythical being called Heiseb.

Heiseb is said to have been an exceedingly clever Nama in a prehistoric time, who did miraculous things. He could change himself into different forms and was able to go through mountains when pursued, etc. Above all, he died more than once and, according to Nama belief, was resurrected. Various

6: Hoernlé E-5 (1912-1913)1923
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Nama

Quite apart from the customs and ceremonies of the Naman, we can judge of the importance they attach to water from the fact that they distinguish all the various ways in which water may be conserved, and name every spot in their territory where these different kinds of water may be found, so that the greater proportion of places to which the natives have given names are precisely those at which there is water.

Besides the !Ab, the river, where water can most often be found, at any rate in secluded hollows where a granite bottom has prevented the water from sinking below, and deep gorges have protected it from too much evaporation, we have the /óus, the spring, which may be either hot or cold, and is often very brack or even salt. "The frequency of this designation in both its masculine and feminine form as the only name of a place," writes Dr. K. Dove, "proves the extraordinary importance that is attached to perennial water, in the dry steppes of Namaland."* Two hot springs called /Ai //Gáma, "fire water," have been important centres of settlement, Windhoek in the north, Warmbad in the south. But, in addition to rivers and springs, we have the Xorás, or Xorábes, the water-hole dug in the moist sand in protected spots in the river beds, and there is the ǂgäb or ǂgäs, the deeper well. Further, we have the //garúb, the natural reservoirs or basins in hollowed-out rock, mostly granite. These are veritable blessings very often when one is travelling over large waterless tracts, and every native knows each one in the territory of his tribe. But, of course, their supply is strictly limited, and they are apt to be quite dry before the next rainy season unless they are very large. There are also the //gòm //gami, the pond, the /ăp, or vlei, and the !khowís, the depressions which are filled with water for a short time after rains, and which, with the //garúb, enable grass not otherwise accessible to be used for a short time.

Another indication of the vast importance attached to water by the Naman is to be found in the annual rain ceremony. This is, or rather was in the old days, by far the most important social ceremony of the whole year.—I heard of this ceremony among all the tribes I visited and had full descriptions of it, but it was not until this last visit to South-West Africa that I was fortunate enough to meet with an old man, who claims to be the hereditary chief of the ǂâi //Khauan, the chief tribe of the Naman, and who still holds the old rain ceremony every year at his home in !Hoaxa!nas. Thanks to the kindly assistance of the Administration of South-West Africa, who supplied the necessary slaughter animals, we were able to perform this ceremony with pretty nearly all its attendant rites in Windhoek this last year, and it was rather pathetic to see the joy, not unmixed with doubt, among the natives, when later on the phenomenal rains fell all over the

* "Geographische Bezeichnungen in der Namasprache," in *Mitteilungen des Seminars für Orientalische Sprachen an der König Friedrich Wilhelm Universität zu Berlin. Jahrgang III (1900), pp. 57—65.*

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789 country. So sure were they that their ceremonies, done in the real old way, had brought the rain that they actually went to
796 tell their missionary of what we had done, but he was not sympathetic, and they appealed to me on my return from the north, half wistful, half doubting, asking if I had ever heard of such rains since the white man came into their country. I have given a short description of this ceremony in *Bantu Studies*,* and I do not want to go into detail here. The essential thing is that the whole tribe, or as many of them as possibly could, gathered together at the chief's kraal to take part in this guriba ǂap, which was to ensure the coming of rain in the New Year.

Rather than linger over this feast, which provides if possible for an adequate supply of water for the life of the tribe, I want to describe in this paper the ceremonies which are performed with the water which actually is available.

Water is essential to any community, but it is only where it is exceedingly scarce, as among our people, that we find it playing so large a part in the ceremonial practices.

182 Taking water, then, as an example of something extremely important to the Naman, I wish to show that they believe it to
823 have great protective powers against any antisocial forces, but at the same time to be extremely dangerous to the members of the society whenever they are withdrawn in any way from the powerful protection which society gives them. Thus the social character of water is ambivalent. Whilst in the normal routine life of the tribe it is used with impunity, and indeed with little regard or ceremony, it acquires on critical occasions a twofold significance. It becomes, on the one hand, a source of protection against evils threatening the tribe and its members, and it is, on the other hand, a danger to the members of the tribe who are, for one reason or another, in a critical condition. I wish to suggest further that this protective power is simply the expression of the social value of water.

182 It is to Professor Brown that we owe this concept of "social value" and the light it throws on so many seemingly trivial customs among primitive people. His use of this concept in his analysis of the Andamanese customs and beliefs gave me the clue to many practices which I had noticed so often among the Naman. Interpreting the Andamanese customs, Professor Brown† writes: "By the social value of any thing, I mean the way in which that thing affects or is capable of affecting the social life. Value may be either positive or negative, positive value being possessed by anything that contributes to the well-being of society, negative value by anything that can adversely affect that well-being." The individual accustomed, especially in childhood, to have the necessaries of social life provided for him by others.

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* *Bantu Studies*, Vol. I, No. 2, pp. 3, 4.

† "*The Andaman Islanders*," by A. R. Brown. Cambridge, 1922, Ch. V. p. 264.

7: Laidler D-5 (ca. 1925) 1928
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Kolben describes the operation of bleeding. First a thong was tied around the limb, and the vein opened below it. When enough blood had been drawn off, the incision was closed with mutton fat and the leaf of some herb placed over it. Alexander says that they were fond of bleeding, and the backs and sides of many were thickly scored with the knife. They were not over-particular about having a horn for cupping, the mouth frequently being used for that purpose.

The Nama cupping horn, as still in use, is a carefully prepared tip of ox horn open at both ends, with the broader end carefully bevelled from within outwards. The smaller end is closed with a ball of soft worked resin, which is pierced by a long thorn. The horn is applied to the scarified skin and the operator sucks hard. When suction is well established he bites the resin and so closes the aperture. The horn is left in place until the required amount of blood has been withdrawn. An exactly similar mode of using a similar instrument occurs in India.

Cupping is used for colics and pains in the stomach. The patient lies on his back and the horn is first applied dry, that is, over the unscarified surface of the skin, to produce insensibility. The numbed part is then scarified. If the pain moves to another area, the part is rubbed with hot fat and again cupped. If this fails, an infusion of herbs is given to drink. In the old days, cupping horns were carried to draw out the poison from arrow wounds, and also a little bottle or horn of oil with which to wash the injury, but scarification and suction applied by the mouth was also in favour. Scarification and cupping are also used for the relief of madness and epilepsy.

Preventive Medicine.

Preventive medicine was an important and extensive section of Hottentot medical lore and took the form of charms and incantations. When a child lost a milk tooth, he took the tooth, and standing facing the rising sun repeated the two lines:—

" P/gko c/gkoup Ba-ooe D/kooee
D/ghumba ma dae."

which may be translated, " Dassie, take my bone tooth and send me a stone tooth." The Dassie is the rock rabbit, so here there appears to be a double magical significance.

The remainder of the subject of charms, including those magic necklets to prevent attack by wild beasts or to prevent effect of witchcraft, can be considered correctly only in a separate article. But it is necessary to remember that there was no activity of Hottentot life which was not affected by signs, portents, charms or ritual, which he employed to foretell or warn of coming ill-luck, and which enabled him to prevent or remove the ill effects of them and of any other bad influence, whether induced by act of God or practice of witchcraft.

8: Dapper Q-4 (no date) 1933
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Cape Hottentot

hanging round his body. So, too, almost all the chiefs and kings, and the daughters of the kings, go about wearing very greasy sheepskins, like the King of the Kochoquas, among others, his subordinate king, the third lord of his kingdom, and his daughter Namis.

They adorn both ears with big bunches of coral beads, their principal ornament and wealth, which they barter from our countrymen with cattle. Some of these bunches contain nine, ten or eleven strings, each string weighing about a quarter of a pound. Wealthy Hottentots, in particular, adorn their necks with chains of red and yellow copper beads, which they make themselves. They also wear an ivory bracelet round the arm, and on the wrists hang rings of copper (their principal ornament and display) or of a metal between gold and silver.[68]) They carry so many of these rings that their arms ache and at times begin to fester, but still they do not remove them. Another decoration worn round the neck, both by day and at night when they are asleep, is the guts of certain animals, with fat and all, fresh or stinking, twisted two or three times about each other. Both men and women also have their legs hung full of rings of dry gut, partly as protection against the sharp jabs of thorns, but partly also to produce a rattling sound when they amuse themselves by dancing. The men carry tobacco, pipes and other trinkets in the rings of gut round their necks, instead of in a bag.

Some also hang certain roots round the neck, which they fetch far inland from river soil. On a journey, when they camp at places dangerous because of lions, leopards or hyenas, they sit round the fire (kindled wherever they rest for the night, in order to keep off the wild beasts), and chew these roots to small pieces and fragments. These they then blow and spit out around them, firmly believing that no animal can withstand the smell and taste of the roots (which actually are odourless and tasteless), nor be able to come up to them, so that they can lie there peacefully all night through.[69])

When going about, they usually have in the one hand an ostrich feather, or a stick with the tail of a wild cat

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[68]) Hondius, from whom this sentence seems to have been lifted, merely says: Zy hebben ook Arm-ringen van een stoffe tusschen Goud en Koper gelykt ("they also have arm-rings of a material which looks like something between gold and copper"). In all probability the reference is to raw native copper.

[69]) The use of amulets by the Hottentots was by no means uncommon, and protective rites such as that described by Dapper have persisted down to the present day (cf. Schapera, *op. cit.*, 294).

8: Dapper Q-4 (no date) 1933
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GOVERNMENT.

Some of the Kafirs or Hottentots are governed by kings, like the Kochoquas or Saldanhars, and others by chiefs, like the Gorachouquas or Tobacco Thieves, the Goringhaikonas or Watermen, the Great and Little Karichuriquas and the Hosaas. The other Hottentots living further inland are for the most part either governed by a chief, like the Chainouquas, or, like the Sonquas, live in the wilds without a leader; or, like the Namaquas and Heusaquas, are under a king[43]). 619 622

RELIGION.

No one, however thoroughly he has inquired, has ever been able to find among all the Kafirs or Hottentots or Beachrangers any trace of religion, or any show of honour to God or the Devil. They know nevertheless that there is a being, named by them *'s Humma*[44]), who sends rain on earth, makes the winds blow, and produces heat and cold. But they do not pray to this *'s Humma*, who at one time gives excessive drought, and at another excessive rain, when they would rather see it fall moderately and conveniently, so that the grass should grow nicely and their cattle and sheep graze abundantly and luxuriously. Moreover they imagine that they can themselves restrain the rain as well as the wind. This they try to do in the following manner[44a]). First, in order to keep away the rain, they lay a small burning coal on a chip of wood in a small hole dug in the ground, and on top of the coal a small tuft of hair pulled out of the head. When it begins to stink they fill in the hole with sand, and then urinate over it, after which they all go away shouting loudly. To make the wind subside and be still, they hold one of their most greasy skins on a long stick 776 821 821 789

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[43]) On the political organization of the Hottentots, see Introduction, p. vi.

[44]) This word is identified by Hahn (*Tsuni-//Goam*, p. 37) with the Nama */homi*, heaven, and is not the name of any particular supernatural being, although the attributes with which Dapper credits *'s Humma* are those of the rain god *Tsui-//goab*. His delightful account of Hottentot scepticism is not confirmed by later writers, who show that actually the Hottentots had a well-developed system of ritual in connexion with the powers of nature.

[44a]) The two rites which Dapper here describes are not mentioned by other writers. The Naman until within recent times had elaborate rain-making ceremonies, and possibly Dapper may have intended to describe a similar ceremony here, for it is unlikely that any South African tribe should have wished to deprive themselves of the all-important source of the water supply upon which they are all so dependent.

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high in the breeze, until the skin is blown down from above; and then they foolishly believe that the force of the wind has been checked on this skin.

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They also appear to have some superstition about the new moon; for when this is first seen, they all turn towards it in groups, and make merry the whole night, dancing, jumping, singing and clapping their hands, and also murmuring in their mouths[85]).

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They also have a pot tightly covered with a small bit of skin, and similar in appearance to the *rommelpot* used here at home on Shrove Tuesday, on which they beat continuously with one hand. They also use another musical instrument with a string, after the manner of a bow, attached to a split peg at one end, on which they blow. It produces a sound without a fiddlestick, but not a loud one, although they puff out their breath and inhale again with some force[86]). So, too, one also at times sees women and children kneeling before erected stones, to which they bow[87]). They have no churches, nor any sort of congregation.

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as */khais*, a drum used as a rhythmic accompaniment to the songs sung during certain dances. It is fully described by Kirby, *Bantu Studies*, vi, 183-185.

[87]) This statement is probably derived from an observation made by Corporal Muller in 1655 when going on an expedition to False Bay. His party came to a certain great stone alongside the road, when the Hottentot women with them each gathered a green twig in her hand and all went to lie down on the stone, at the same time uttering some words which the Europeans could not understand. "Being asked what it meant, they said 'hette hie,' pointing upwards as if they intended to say it is a sacrifice." (D. Oct. 5, 1655.)

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

Palmariae marium partes sunt pascere pecus, illudque curare, et contra leonum omniumque ferarum et hostium insultus tueri, quos certo ictu jaculó sagittâve (plurimum venenatis) feriunt.

Sub vesperam pastum pecus sepimento clausum, et anteriore sinistro pede loro vinctum, palo alligant, cujus distenta lacte ubera mulieres mulgent, et si quae vacca illud retinet (ut ferè sit) illico adest femina, quandoque etiam vir, qui ore admoto, podici tenacis bestiae inflant, quo medio invita lac mamma manare patitur.

Ex collo et in pectus pasceolum, et in illo spiculum, cultrum, nicotianum, tubulumque hauriendo ejus fumo, adhaec nonnulla frivola, cum uno alteroque dupondio, quae nostrates emunxere, et quod palmarium est, cum quodam ligno dactylidem non excedente, vice praebiorum propendentem, habens, hoc lignum averuncandis quibusque periculis, dum nox illos in latissimis leonibus anguibusque infestis campis, sub Jove frigido fruticeque dormire coactos deprehendit, salutiferum sibi pervigili excubatione, anili superstitione fingunt.

Pari credulitate de scarabeo quodam somniant, bonique ominis sibi augurantur dum illum tugurio insidentem vident, quem pro numine venerantur, nec patientur Europaeum illi insidiari, nedum illum laedere, sed leniter arreptum in deserta loca deferunt, illicque tuto deponunt, quo facto diem hunc hilarem sibi sumunt.

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[15]) This usage is also described by Schreyer (*op cit.*, 46). Even at the present day, among the Naman, if a cow refuses to give milk, as may happen when its calf has died prematurely, someone may stand behind it and blow hard into its vulva while the milking is taking place (Schapera, *op cit.*, 295).

[16]) A similar use of amulets was already mentioned by Dapper (see above, p. 53) and is confirmed by most other early writers, as well as by more recent authorities on the Naman (cf. Schapera, *op. cit.*, 394).

10: Grevenbroek F-5 (ca. 1694) 1933
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Cape Hottentot

The prime duty of the men is to pasture the cattle and tend them, and to protect them against attack of lions or any wild beast or enemies. With sure aim they strike attackers with javelin or arrows heavily poisoned.

At the fall of evening the pastured cattle are brought into the enclosure, and each beast is tethered to a stake by the left forefoot. The women then draw the milk from the swollen udders, and if any cow, as commonly happens, tries to withhold it, at once comes a woman, or sometimes a man, who applies her mouth to the vent of the obstinate beast and blows in.[15]) By this means the milk is made to flow from the reluctant udder.

They wear a wallet hanging from the neck on to the breast, in which they carry an arrow-head, a knife, tobacco, and a tube with which to drink the smoke of it, with a few trifles in addition, and one or two copper coins of which they have managed to cheat our fellows, and, what is of most importance, a piece of wood no bigger than a grape, as an amulet. An old-womanish superstition makes them suppose that this piece of wood will avert all dangers if darkness should surprise them in open country infested with lions and snakes, when they must pass the night in the bush under the open sky in watchful vigilance.[16])

With regard to the scarab beetle their credulity leads them to entertain a similar illusion, and they hold it to be of good omen if they find one in their huts, for they worship them as divine, nor will they suffer a European to attack one, much less to injure one; they gently catch it up, carry it off to a deserted place, and set it down there in safety, upon doing which they look forward to a lucky day.[17])

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[15]) G.'s "scarab beetle" is really the Mantis, still popularly known as "Hotnotsgod" (Hottentot's god) in S.A. The Bushmen paid a good deal of reverence to this insect, which figures very prominently in their mythology, but among the Hottentots it is not a mythological figure, although, as G.'s description shows, its appearance was regarded as a favourable omen of the highest significance. Kolb is even more lavish in his account of the joy with which its alighting on a person or hut was greeted (*op. cit.*, 416 f.). The modern Naman still believe that it brings luck if it creeps on a person, and no one is allowed to kill it (*cf.* Schapera, *op. cit.*, 243).

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

7. To proceed in our account of superstitious customs
824 789 and manners, Dapper, in his description of Africa, p. 621, tells us:—"Some of them wear round the neck roots, which they find far inland, in rivers, and being on a journey they light them in a fire or chew them, if they must sleep the night out in the field. They believe that these roots keep off the wild animals. The roots they chew are spit out around the spot where they encamp for the night; and in a similar way if they set the roots alight, they blow the smoke and ashes about, believing that the smell will keep the wild animals off.

I had often occasion to observe the practice of these superstitious ceremonies, especially when we were in a part of the country where we heard the roaring of the lions, or had the day previously met with the footprints of the king of the beasts.

8. The Korannas also have these roots as safeguards with them. If a Commando (a warlike expedition) goes out, every man will put such roots in his pockets and in the pouch where he keeps his bullets, believing that the arrows or bullets of the enemy have no effect, but that his own bullets will surely kill the enemy. And also before they lie down to sleep, they set these roots alight, and murmur, "My grandfather's root, bring sleep on the eyes of the lion and leopard and the hyena. Make them blind, that they cannot find us, and cover their noses, that they cannot smell us out." Also, if they have carried off large booty, or stolen cattle of the enemy, they light these roots, and say: "We thank thee, our grandfather's root, that thou hast given us cattle to eat. Let the enemy sleep, and lead him on the wrong track, that he may not follow us until we have safely escaped."

9. Another sort of shrub is called *ǀābib*. Herdsmen, especially, carry pieces of its wood as charms, and if cattle or sheep have gone astray, they turn a piece of it in the fire, that the wild animals may not destroy them. And they believe that the cattle remain safe until they can be found the next morning.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

10. The root of a shrub called !*Kharab* is taken and cut to pieces, and minced on stones. If one is hungry, he takes the dust and goes to his neighbour's house, where he throws it into the fire, expecting that food will be offered to him. This kind of charm is called the *ho‡ūtes*, or food-finder, food-provider.

11. The roots of a shrub *‡abus* are also taken and thrown into milk, in order to cause the death of the person who drinks of it. The root is not poisonous at all, and still it is believed to cause the death of a person.

12. Another class of sorcerers, who in former times must have been very numerous, but since the introduction of Christianity are only met here and there on the kraals of the heathen tribes, are chiefly occupied in making rain. Having a great practical knowledge of the meteorology of their country, they pretend to have power over the clouds and to bind them. Thus they sprinkle their urine into a burning fire, being convinced that it soon will rain. They also cut the nails of their fingers, and throw them into the fire for the same purpose. They catch a kind of caprimulgus (‡gā||goeb), and burn the bird to ashes, which are strewn about, in order to produce clouds and ashes. These sorcerers naturally take good care not to display their tricks of witchcraft if there are, according to their own practical experience, no sufficient indications of certain rain.

Throughout the Khoikhoi territory, as far as I could ascertain, the northerly breezes are called tu‡oab—*i.e.*, rain-wind—showing that in the remotest ages the observation was made that the northerly wind was the bearer of rain.

13. Also, if the goats commence to shake their heads and rattle with their ears, it is believed that it will soon rain. It is a matter experienced by every one, that when the weather is very close, the mosquitoes and a smaller kind of flies are very numerous and troublesome. In summer the easterly wind is very close, and as soon as the wind turns

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

he insisted upon my accepting it; because he believed that, as long as I refused to accept his cow, I had not forgiven him. I afterwards made him a present of ammunition, and, as anxious as a Nama is to possess that most precious material, he said: "No; you want to pay my cow, and I shall not accept it."

My father was missionary of the Rhenish Mission Society in Bethany, Great Namaqualand. The year 1848 was a very lucky year; the desert was a flower-garden, and honey was brought by waggon-loads to the station; but honey-beer (ǃkharis) was also made in immense quantities, and the new converts very soon had too much of a good thing. The following Sunday my father expressed his indigntion at their drunkenness, and said: "I wish, after you have made such bad use of what the heavenly Father has given you to enjoy moderately, that He never again will give you a year so rich in honey!" Strange enough, up to this date there has never again been an abundance of honey. When, a few years ago, I asked the old chief, ǂNaiχab of Bethany, quite accidentally, if he could get me some honey, he answered: "What, you ask me for honey? and your father has cursed the bees not to make honey. Tell him, at first, to take back his curse and you will again eat honey."

29. The eclipse of the moon is always considered a bad omen. Hunting parties, or an expedition of war, will certainly return home, and they say, "ǁGaunabi ge dahe hã," we are overpowered by ǁGauna. They commence to cry aloud, and say, "torob ni ha, ǁõ ge ni," war is approaching, we are going to die. The same is said at the appearance of the Aurora australis, or if the awful tail of a comet is seen in the blue vault.

There are some superstitions of a very recent date, which show that the mythological power is still alive.

30. If the cold westerly sea breeze (hnri-ǂoab) is blowing,

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

821 787 the Namaquas say: "| Hûb ke ni hã," or "Smaub ni hã," the white man is coming, or the trader is coming.

825 787 31. If a cock stands before the door of a house and crows into the house, visitors are expected.

32. If hens try to crow they are caught and killed or chased to death. If this be neglected, the owner is sure to die.

789 33. If a party goes out on a warlike expedition a crow's heart is burnt and pounded and loaded into a gun. The gun is fired into the air, and they believe that as this pounded heart is blown into the air, in the same manner the enemies will fly and become faint-hearted, and they will disperse like timid crows.

832 34. Another most powerful charm is the Duba, a substance of white colour, and of the size of a fowl's egg. This duba is generally found in ant heaps. The duba is pounded and mixed with tobacco, and then put into the pipe. If a girl smokes this mixture she will fall in love with the fellow who offered her the pipe.

177 That these superstitions are of a very recent date is obvious from the fact that the Khoikhoi, only through the white people, have become acquainted with fowls, pipes, guns, and ammunition. Therefore such superstitions in which things, brought from foreign countries, are mentioned, cannot be considered to be common to all Khoikhoi tribes.

In this respect each clan has its own superstition. It is curious to observe that the Khoikhoi have not accepted anything from the Bantu nations, while as regards language and religion, and even customs, it cannot be denied that the Bantu nations, who came in contact with the Khoikhoi, have adopted much which had an improving effect on their original condition. That the !Gona-Khoikhoi in the East greatly influenced the Ama-|khosa; that these people became less ferocious than the Zulus; that the rule of the chiefs among the !Khosa was no longer so despotical as it generally is among the rest of the Bantu